



KĀLĀMA SUTTA

(Kesamutta Sutta)

BY BUDDHA

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By
Buddha

Anguttara Nikāya

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May the merit accruing from the publishing of this book

“**Kālāma Sutta**”, ensure eternal bliss to

late Mdm. Lee Sit Tiang.

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INTRODUCTION TO KĀLĀMA (KESAMUTTA) SUTTA

In the supremely Enlightened Dispensation of the Buddha, the ringing and echoing call to mankind, to liberate its mind from the inhibiting bonds and shackles of prejudice, is embodied in His Discourse to the **Kālāmas**.

Kesaputta Township of Northern India lay in the vortex of the intellectual, philosophical and spiritual turmoil that raged in that part of India, in the days of the Supremely Enlightened Buddha. The **Kālāmas** who inhabited this sophisticated center of ancient India's vigorous give-and-take of contending thought processes, felt swayed hither and thither by those rival teachers who professed beliefs and views that contradicted one another. This melting pot of differing philosophical positions reduced the men and women to bewilderment and confusion.

Their troubling plight can, at least be broadly imagined, when we consider that these people were buffeted about by at least sixty-two philosophic systems, that vied for their attention. Their anxiety to discern a sense of direction through all these currents and cross-currents, had come to a head when the Enlightened One, visited their community. The atmosphere of

helplessness that dominated the township of **Kesaputta** and the community of **Kālāmas** who lived there, is vividly reflected in the language of this Discourse.

In their total determination to request the Buddha to guide them through this philosophical morass, various individuals representing many aspects of **Kālāma** life met the Buddha. Their styles of salutation and greeting, presented a differing range of cultural backgrounds. All those **Kālāmas** were unified by their urge to find a solution to the philosophic and religious problems they had to cope with. The Buddha's meeting with the **Kālāmas** exuded the feel of a philosophic clinic. The people of the **Kesaputta** settlement put before the Buddha the symptoms of the philosophic malaise that plagued them.

The general tenor of their grievance was put into words by them: " Venerable Sir, certain ascetics and priests who visit **Kesaputta** praise, glorify their own doctrine and disparage, despise, condemn and pull to pieces the doctrine of others....."

The Supreme Buddha listened patiently to their confessions. He diagnosed quite clearly what ailed these **Kālāmas**. Weighing all the inputs provided by them, the Buddha formulated his prescription. His advice to the **Kālāmas** assumed the stature of a

Universal Declaration Liberty of thought. It is a simple and unfailing formula for shedding prejudices, when confronted with an issue that should be assessed with unerring impartiality and objectivity, because the right or wrong decision affects your own life.

The ten criteria that the Buddha has declared in his Discourse to the **Kālāmas** have a universal validity. The Buddha admirably summed up the prejudices that mar an objective decision. These criteria, though declared for the **Kālāmas** are very much the cause of prejudice in all human societies at all times.

In **Kālāma Sutta**, the Buddha places the onus of decision, fairly and squarely on the individual. But, what is remarkable about the “**Kālāma Declaration**” of the Buddha is that in its second phase he sets up principles for the proper exercise of this individual responsibility.

By publishing the full text and translation of this well-known Discourse “**Kālāma Sutta**”, opportunity is given to readers to study this “Declaration of unprejudiced Thinking”, formulated by the Buddha twenty-five centuries ago.

Ven. Weragoda Sarada Maha Thero
Chief Monk /SBMC
29.5.1999

KĀLĀMA SŪTTA

*Do not believe in anything (simply) because you
have heard it.*

*Do not believe in traditions because they have
been handed down for many generations.*

*Do not believe in anything because it is spoken
and rumored by many.*

*Do not believe in anything (simply) because it is
found written in your religious books.*

*Do not believe in anything merely on the authority
of your teachers and elders.*

*But after observation and analysis, when you find
that anything agrees with reason
and is conducive to the good and benefit of one
and all, then accept it and live up to it.*

BUDDHA

Anguttara Nikāya, Vol. 188-193

**Namo Tassa Bhagavato Arahato Sammā
Sambuddhassa**

KĀLĀMA SUTTA

Evam me sutam. Ekam samayaṃ Bhagavā Kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhiṃ yena Kesaputtam nāma Kālāmānam nigamo tad avasari. Assosum kho Kesaputtiyā Kālāmā samano khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Kesaputtam anuppatto.

Tam kho pana Bhagavantam Gotamam evam kalyāṇo kittisaddo abbhuggato. iti pi so Bhagavā araham sammā sambuddho vijjā caraṇa sampanno sugato lokavidū anuttaro purisa dammasārathī satthā devamanussānam buddho Bhagavā'ti, Sādhu kho pana tathārūpānam arahatam dassanam hoti'ti.

Atha kho Kesaputtiyā Kālāmā yena Bhagavā ten upasaṅkamimsu. Upasaṅkamitvā appekacce Bhagavantam abhivādetvā ekamantaṃ nisidimsu, appekacce Bhagavatā saddhiṃ sammodimsu sammodanīyam katham sārānīyam vītisāretvā ekamantaṃ nisidimsu, appekacce

Honour to Him, the Blessed One, the Worthy One,
the Fully Enlightened One

DISCOURSE TO KĀLĀMA

I heard thus, when on a certain occasion the Blessed One was journeying with a great number of the order of monks through parts of Kosala, he arrived at Kesaputta, a market town of the Kalama people.

And the Kalamas of Kesaputta heard: Truly the venerable Gotama, son of the Sakiyas, who went forth from the Sakiya Clan, has come to Kesaputta; concerning Gotama the Blessed One the auspicious sound of fame has risen high, “The blessed one is an arhat, fully enlightened, endowed with knowledge and practice, a world-knower, peerless, a guide of men capable of being trained, a teacher of deities and humans, enlightened, and blessed”. It is indeed worth while seeing such arhats.

Then the Kalamas of Kesaputta went up to the place in which the Blessed One was, and on arriving there some saluted the Blessed One reverentially, and sat at a side; some exchanged cordial greetings with him, and sat at a side; some raised their joined palms towards him respectfully, and sat at a side; some announced their name and their clan, and sat at a side;

yena Bhagavā tenañjalim panāmetvā
ekamantaṃ nisīdimsu, appekacce nāmagottaṃ
sāvetvā ekamantaṃ nisīdimsu, appekacce
tunhībhūtā ekamantaṃ nisīdimsu.

Santi bhante eke samanabrāhmaṇā Kesaputtaṃ
āgacchanti. Te sakaṃ yeva vādaṃ dipenti jotenti,
parappavādaṃ pana kham senti vambhenti
paribhavanti opapakkhiṃ karonti. Apare pi
bhante eke samanabrāhmaṇā Kesaputtaṃ
āgacchanti. Te pi sakaṃ yeva vādaṃ dipenti
jotenti parappavādaṃ pana kham senti
vambhenti paribhavanti opapakkhiṃ karonti.
Tesaṃ no bhante amhākaṃ hot ‘eva kaṅkhā hoti
vicikicchā ko si nāma imesaṃ bhavantānaṃ
samanānaṃ saccaṃ āha ko musā’ ti ?

Alaṃ hi vo Kālāmā kaṅkhitum alaṃ
vicikicchitum. Kaṅkhāniye va pana vo thāne
vicikicchā uppanā. Etha tumhe Kālāmā mā
anussavena mā paramparāya mā itikirāya mā
piṭakasampadānena mā takkahe tu mā nayahetu
mā ākāraparivitakkena mā diṭṭhinijjhāna-
kkhantiyā mā bhabbarūpatāya mā samano no
garu’ ti, yadā tumhe Kālāmā attanā va
jāneyyātha , ime dhammā akusalā ime dhammā
avajjā ime dhammā viññugarahitā ime dhammā

some sat at a side silently. And the Kalamas of Kesaputta sitting at a side to the Blessed One:

Venerable sir, certain ascetics and priests who visit Kesaputta praise, glorify, their own doctrine and disparage, despise, condemn, and pull to pieces, the doctrine of others; certain other ascetics, too, who visit Kesaputta praise, glorify, their own doctrine, and disparage, despise, condemn, and pull to pieces, the doctrine of others. Concerning them, venerable sir, we are in doubt, we are uncertain, "Of these venerable ones, who speak truth and who, untruth?"

It is proper for you, Kalamas, to doubt, to be uncertain: uncertainty has arisen in you about what is doubtful. Come, Kalamas. Do not go upon report; do not go upon tradition; do not go upon hearsay; do not go upon correspondence with scriptures; do not go upon cogitation; do not go upon logic; do not go upon specious reasoning; do not go upon approval of a thought-over notion; do not go upon a person's seeming ability; do not go upon the thought, 'The ascetic is our teacher'. Kalamas, when you yourselves know: 'These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm, ill', abandon them.

What do you think, Kalamas? Does greed appear in a

**samattā samādinna ahitāya dukkhāya
samvattanti'ti—atha tumhe Kālāmā pajaheyyātha**

**Taṃ kim maññatha Kālāmā—lobho purisassa
ajjhataṃ uppajjamāno uppajjati hitāya vā
ahitāya vā ti ?**

Ahitāya bhante.

**Luddho panāyaṃ Kālāmā purisapuggalo lobhena
abhibhuto pariyādinnacitto paṇaṃ pi hanti
adinnam pi ādiyati paradāram pi gacchati musā
pi bhanati param pi tathattāya samādapeti yaṃ
'sa hoti digharattaṃ ahitāya dukkhāyā' ti?**

Evam bhante.

**Taṃ kiṃ maññatha Kālāmā — doso purisassa
ajjhataṃ uppajjāmano uppajjati hitāya vā
ahitāya vā ti ?**

Ahitāya bhante.

**Duṭṭho panāyaṃ Kālāmā purisapuggalo dosena
abhibhūto pariyādinnacitto paṇam pi hanti
adinnam pi ādiyati paradāram pi gacchati musā
pi bhanati param pi tathattāya samādapeti yaṃ**

man for his benefit or harm?

For his harm, venerable sir.

Kalamas, this grasping man, with mind overcome, overwhelmed by greed takes life, steals, commits adultery, and tells lies; he prompts others too to do likewise. Does that suffice for his harm, ill, for a long time?

Yes, venerable sir.

What do you think, Kalamas? Does hate appear in a man for his benefit or harm?

For his harm, venerable sir.

Kalamas, this malevolent man, with mind overcome, overwhelmed by hate takes life, steals, commits adultery and tells lies; he prompts others to do likewise. Does that suffice for his harm, ill, for a long time?

Yes, venerable sir.

What do you think, Kalamas? Does delusion appear in a man for his benefit or harm?

For his harm, venerable sir.

Kalamas, this muddled man, with mind overcome,

‘sa hoti digharattaṃ ahitāya dukkhāyā’ ti?

Evam bhante.

**Taṃ kiṃ maññatha Kālāmā, moho purisassa
ajjhattaṃ uppajjamāno uppajjati hitāya vā
ahitāya vā’ ti?**

Ahitāya bhante.

**Mūlho pañāyaṃ Kālāmā purisapuggalo mohena
abhibhūto pariyādinnacitto pañam pi hanti
adinnaṃ pi ādiyati paradāraṃ pi gacchati musā
pi bhanati param pi tathattāya samādapeti yaṃ
‘sa hoti digharattaṃ ahitāya dukkhāyā’ ti?**

Evam bhante.

**Taṃ kiṃ maññatha Kālāmā ime dhammā kusalā
vā akusalā vā’ ti ?**

Akusalā bhante.

Sāvajjā vā anavajjā vā’ ti ?

Sāvajjā bhante.

Viññugarahitā vā viññuppasatthā vā ti ?

Viññugarahitā bhante.

Samattā samādinna ahitāya dukkhāya

overwhelmed with delusion takes life, steals, commits adultery and tells lies; he prompts others too to do likewise. Does that suffice for his harm, ill, for a long time?

Yes, venerable sir.

What do you think, Kalamas? Are these things good or bad?

Bad, venerable sir.

Blamable or not blamable?

Blamable, venerable sir.

Censured or praised by the wise?

Censured, venerable sir.

Undertaken and observed, do these things lead to harm, ill or not? Or how does it strike you?

Undertaken and observed, these things lead to harm, ill. Thus it strikes us.

Therefore, did we say indeed, Kalamas, what was said thus:’ Come, Kalamas.

Do not go upon report;

do not go upon tradition;

do not go upon hearsay;

**saṃvattanti no vā kathaṃ vā ettha hoti ti ?
Samattā bhante samādinna ahitāya dukkhāya
saṃvattanti evaṃ no ettha hoti'ti.**

**Iti kho Kālāmā yaṃ tam avocumha Etha tumhe
Kālāmā,**

mā anussavena

mā paramparāya

mā itikirāya

mā piṭakasampadānena

mā takkahetu

mā nayahetu

mā ākāraparivitakkena

mā diṭṭhi nijjhānakkhantiyā

mā bhabbarupatāya

**mā samaṇo no garu'ti, yadā tumhe Kālāmā
attanā vā jāneyyātha, ime dhammā akusalā ime**

do not go upon correspondence with scriptures;

do not go upon cogitation;

do not go upon logic;

do not go upon specious reasoning;

do not go upon approval of a thought-over notion;

do not go upon a person's seeming ability;

do not go upon the thought,

“The ascetic is our teacher”. Kalamas, when you yourselves know.” These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm, ill”, abandon them.’

Come, Kalamas.

Do not go upon report;

do not go upon tradition;

do not go upon hearsay;

do not go upon correspondence with scripture;

**dhammā sāvajjā ime dhammā viññugarahitā ime
dhammā samattā samādinna ahitāya dukkhāya
samvattanti'ti. atha tumhe Kālāmā pajaheyyā-
thā'ti iti yaṃ taṃ vuttaṃ idam etaṃ paticca
vuttaṃ.**

Etha tumhe Kālāmā,

mā anussavena

mā parampārāya

mā itikirāya

mā piṭaka sampadānena

mā takkahetu

mā nayahetu

mā ākāraparivitakkena

mā diṭṭhini-jjhānakkhantiyā

mā bhavyarupatāya

mā samano no garu'ti, yadā tumhe Kālāmā attanā

do not go upon cogitation;

do not go upon logic;

do not go upon specious reasoning;

do not go upon approval of a thought-over notion;

do not go upon a person's seeming ability;

do not go upon the thought, 'The ascetic is our teacher'. Kalamas, when you yourselves know: "These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit, happiness", enter on and abide in them.

What do you think, Kalamas? Does absence of greed appear in a man for his benefit or harm?

For his benefit, venerable sir.

Kalamas this non-grasping man, with mind not overcome, not overwhelmed by greed does not take life, steal, commit adultery, or tell lies; he prompts others to do likewise. Does that suffice for his benefit, happiness, for a long time?

Yes, venerable sir.

vā jāneyyātha, ime dhammā kusalā ime dhammā anavajjā ime dhammā viññuppasatthā ime dhammā samattā samādinna hitāya sukhāya samvattantī'ti , atha tumhe Kālāmā upasampajja vihareyyātha.

Taṃ kiṃ maññatha Kālāmā – alobho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā ti ?

Hitāya bhante.

Aluddho paṇāyaṃ Kālāmā purisapuggalo lobhena anabhibhūto aparīyādinna citta n'eva paṇaṃ hanti na adinnaṃ ādiyati na parādāraṃ gacchati na musā bhanati paraṃ pi tathattāya na samādapeti yaṃ 'sa hoti digharattaṃ hitāya sukhāyā ti ?

Evaṃ bhante ti.

Taṃ kiṃ maññatha Kālāmā – adoso purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā'ti ?

Hitāya bhante.

Aluddho paṇāyaṃ Kālāmā purisapuggalo dosena anabhibhūto aparīyādinna citta n'eva paṇaṃ hanti

What do you think, kalamas? Does absence of hate appear in a man, for his benefit or harm?

For his benefit, venerable sir.

Kalamas, this non-malevolent man, with mind not overcome, not overwhelmed by hate, does not take life, steal, commit adultery, or tell lies; he prompts others too to do likewise. Does that suffice for his benefit, happiness, for a long time?

Yes, venerable sir.

What do you think, Kalamas? Does absence of delusion arise in a man for his benefit or harm?

For his benefit, venerable sir.

Kalamas, this non-muddled man, with mind not overcome, not overwhelmed by delusion, does not take life, steal, commit adultery, or tell lies; he prompts others too to do likewise. Does that suffice for his benefit, happiness, for a long time?

Yes, venerable sir.

What do you think, Kalamas? Are these things good or bad?

Good, venerable sir.

Blamable or not blamable?

,na musā bhanati param pi tathattāya na samādapeti yaṃ ‘sa hoti digharattaṃ hitāya sukhāyā ti?

Evam bhante ti.

Taṃ kiṃ maññatha Kālāmā, amoho purisassa-ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā ti ?

Hitāya bhante.

Amūlho panāyaṃ Kālāmā purisapuggalo mohena anabhibhūto अपरिपद्यन्नचित्तो न’eva paṇaṃ hanti na adinnaṃ ādiyati na paradāraṃ gacchati na musā bhanati param pi tathattāya na samādapeti yaṃ sa hoti digharattaṃ hitāya sukhāyā’ti?

Evam bhante ti.

Taṃ kiṃ maññatha Kālāmā — ime dhammā kusalā vā akusalā vā ti ?

Kusalā bhante.

Sāvajjā vā anavajjā vā’ti ?

Anavajjā bhante.

Viññugarahitā vā viññuppasatthā vā’ti ?

Viññuppasatthā bhante.

Not blamable, venerable sir.

Censured or praised by the wise?

Praised, venerable sir.

Undertaken and observed, do these things lead to benefit, happiness, or not? Or how does it strike you? Undertaken and observed, these things lead to benefit, happiness. Thus, it strikes us.

Therefore did we say, indeed, Kalamas, what was said thus: come, Kalamas.

Do not go upon report;

do not go upon tradition;

do not go upon hearsay;

do not go upon correspondence with scripture;

do not go upon cogitation;

do not go upon logic;

do not go upon specious reasoning;

do not go upon approval of a thought-over notion;

**Samattā samādinna sukhāya samvattanti, no vā
kathaṃ vā ettha hoti'ti ?**

**Samattā bhante samādinna hitāya sukhāya
samvattanti evaṃ no ettha hoti'ti.**

**Iti kho Kālāmā yaṃ taṃ avocumha, ettha tumhe
Kālāmā**

mā anussavena

mā paramparāya

mā itikirāya

mā piṭakasampadānena

mā takkahetu

mā nayahetu

mā ākāraparivitakkena

mā diṭṭhinijjhānakkhantiyā

mā bhabbarūpatāya

**mā samano no garū'ti, yadā tumhe Kālāmā
attanā va jāneyyātha , ime dhammā kusalā ime**

do not go upon a person's seeming ability;

do not go upon the thought, "The ascetic is our teacher". Kalamas, when you yourselves know: "These things are good, these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit, happiness", enter on and abide in them."

The noble disciple, Kalamas, who is this way is devoid of coveting, devoid of ill will, unmuddled, clearly comprehending, and mindful, lives,

having contemplated with thought of friendliness one direction; likewise the second; likewise the third; likewise the fourth; thus above, below, and through; he lives, having contemplated the entire world, in every case, whole-heartedly, with thought of friendliness, ample, grown great, termless, free from hatred and free from trouble.

He lives, having contemplated with thought of compassion one direction; likewise the second; likewise the third; likewise the fourth; thus above, below and through; he lives, having contemplated the entire world, in every case, wholehearted, with thought of compassion, ample, grown great, termless, free from hatred and free form trouble.

dhammā anavajjā ime dhammā viññuppasatthā
ime dhammā samattā samādinna hitāyā sukhāya
samvattanti'ti. atha tumhe Kālāmā upasampajja
vihareyyāthā'ti. iti yaṃ taṃ vuttaṃ idam etaṃ
paṭicca vuttaṃ.

Sace kho so Kālāmā ariyasāvako evam
vigatābhijjho vigatavyāpādo asammūlho
sampajāno patissato

mettāsahagatena cetasā ekaṃ disaṃ pharitvā
viharati tathā dutiyaṃ tathā tatiyaṃ tathā
catutthiṃ. Iti uddham adho tiriyaṃ sabbadhi
sabbattatāya sabbāvantam lokam upekhā-
sahagatena cetasā vipulena mahaggatena
appamānena averena avyāpajjhena pharitvā
viharati.

karunāsahagatena cetasā ekaṃ disaṃ pharitvā
viharati tathā dutiyaṃ tathā tatiyaṃ tathā
catutthiṃ. Iti uddham adho tiriyaṃ sabbadhi
sabbattatāya sabbāvantam lokam upekhā-
sahagatena cetasā vipulena mahaggatena
appamānena averena avyāpajjhena pharitvā
viharati.

muditāsahagatena cetasā ekaṃ disaṃ pharitvā

He lives, having contemplated with thought of gladness one direction; likewise the second; likewise the third; likewise the fourth; thus above, below and through; **he lives, having contemplated the entire world, in every case, wholeheartedly, with thought of gladness, ample grown great, termless, free from hatred, and free from trouble.**

He lives, having contemplated with thought of equability one direction; likewise the second; likewise the third, likewise the fourth; thus above, below, and through; he lives, having contemplated the entire world, in every case, wholeheartedly, with thought of equability, ample, grown great, termless, free from hatred, and free from trouble.

The noble disciple, Kalamas, who has such a hate-free mind, who has such a malice-free mind, who has such an undefiled mind, who has such a purified mind, is one by whom four solaces are found here and now.

“Suppose there is a hereafter and there is fruit, result, of deeds done well or ill. Then it is possible that I shall be born in the righteous heavenly world.” This is the first solace found by him.”

“Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Then in this world, here and now, free from hatred, free from trouble,

viharati tathā dutiyam tathā tatiyam tathā catutthim. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekhā-sahagatena cetasā vipulena mahaggatena appamānena averena avyāpajjhena pharitvā viharati.

upekhāsahagatena cetasāekam disam pharitvā viharati ekam disam pharitvā viharati. tathā dutiyam tathā tatiyam tathā catutthim. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekhāsahagatena cetasā vipulena mahaggatena appamānena averena avyāpajjhena pharitvā viharati.

Sace kho so Kālāmā ariyasāvako evaṃ avara citto evaṃ avyāpajjha citto evaṃ asankiliṭṭha citto evaṃ visuddhacitto, tassa diṭṭh'eva dhamme cattāro assāsā adhigatā honti.

Sace kho pana atthi paraloko atthi sukaṭadukka-ṭānam kammānam phalaṃ vipāko ṭhānam ahaṃ kāyassa bhedaṃ parammaranā sugatiṃ saggaṃ lokam uppajjissāmī'ti. Ayam assa paṭhamo assāso adhigato hoti.

Sace kho pana natthi paraloko natthi

safe and sound, and pleased, I take care of myself.' This is the second solace found by him."

"Suppose evil befalls the evil-doers. I, however, think of doing evil to none. Then, how can ill affect me who do no evil deed?' This is the third solace found by him."

"Suppose evil does not befall the evil-doer. Then, I see myself purified in both ways."* This is the fourth solace found by him.

The noble disciple, Kalamas, who has such a hate-free mind, who has such a malice-free mind, who has such an undefiled mind, who has such a purified mind, is one by whom, here and now, these four solaces are found.

So it is, Blessed One. So it is, August One, The noble disciple, venerable sir, who has such a hate-free mind, who has such a malice free mind, who has such an undefiled mind, who has such a purified mind, is one by whom, here and now, four solaces are found.

"Suppose there is a hereafter and there is fruit, result, of deeds done well or ill. Then it is possible that I shall be born in the righteous heavenly world." This is the first solace found by him.

sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko
idhāhaṃ diṭṭh'eva dhamme averaṃ avyāpajjhaṃ
anīghaṃ sukhīṃ attānaṃ parihaṛāmī ti. Ayam
assa dutiyo assāso adhigato hoti.

Sace kho pana karoto kariyati pāpaṃ na kho
panāhaṃ kassaci pāpaṃ cetemi akarontaṃ kho
pana maṃ pāpaṃ kammaṃ kuto dukkhaṃ
phusissatī' ti. Ayam assa tatiyo assāso adhigato
hoti.

Sace kho pana karoto na kariyati pāpaṃ
idhāhaṃ ubhayaen'eva visuddhaṃ attānaṃ
samanupassāmi ti. Ayam assa catuttho assāso
adhigato hoti.

Sace kho so ariyasāvako Kālāmā evaṃ avera
citto evaṃ avyāpajjhacitto evaṃ asankiliṭṭhacitto
evaṃ visuddhacitto tassa diṭṭh'eva dhamme ime
cattāro assāsā adhigatā honti'ti.

Evam etaṃ Bhagavā evam etaṃ Sugata. Sace
Kho so bhante ariyasāvako evaṃ averacitto
evaṃ avyāpajjhacitto evaṃ asankiliṭṭhacitto
evaṃ visuddhacitto tassa diṭṭh'eva dhamme
cattāro assāsā adhigatā honti.

“Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Then, in this world, here and now, free from hatred, free from trouble, safe and sound, and pleased, I take care of myself.” This is the second solace found by him.

“Suppose evil befalls the evil-doer. I, however, think of doing evil to none. Then, how can ill affect me who do no evil deed?” this is the third solace found by him.

“Suppose evil does not befall the evil-doer, Then, I see myself purified in both ways.” This is the fourth solace found by him.

The noble disciple, venerable sir, who has such a hate-free mind, who has such a malice-free mind, who has such undefiled mind, who has such a purified mind, is one by whom, here and now, these four solaces are found.

Sace kho pana atthi paraloko atthi
sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko
ṭhānaṃ ahaṃ kāyassa bhedaṃ param maranā
sugatiṃ saggaṃ lokaṃ uppajjissāmī ti. Ayam
assa paṭhamo assāso adhigato hoti.

Sace kho pana n'atthi paraloko n'atthi sukaṭa-
dukkaṭā naṃ kammānaṃ phalaṃ vipāko
idhāhaṃ diṭṭh'eva dhamme averaṃ avyāpajjhaṃ
anīghaṃ sukhiṃ attānaṃ parihaṛāmī ti. Ayam
assa dutiyo assāso adhigato hoti.

Sace kho pana karoto kariyati pāpaṃ na kho
panāhaṃ kassaci pāpaṃ cetemi akarontaṃ kho
pana maṃ pāpaṃ kammaṃ kuto dukkhaṃ
phusissatī'ti. Ayam assa tatiyo assāso adhigato
hoti.

Sace kho pana karoto na kariyati pāpaṃ
idhāhaṃ ubhayen'eva visuddhaṃ attānaṃ
samanupassāmī'ti. Ayam assa catuttho assāso
adhigato hoti.

Sace kho so bhante ariyasāvako evaṃ averacitto
evaṃ avyāpajjhacitto evaṃ asaṅkiliṭṭhacitto
evaṃ visuddhacitto tassa diṭṭh'eva dhamme ime
cattāro assāsā adhigatā hontī ti.

Abhikkantaṃ bhante, abhikkantaṃ bhante.
Seyyathāpi, bhante,
nikkujjitaṃ vā ukkujjeyya
paticchannaṃ vā vivareyya
mūlhassa vā maggaṃ ācikkheyya
andhakāre vā telapajjotaṃ dhāreyya
'Cakkhumanto rūpāni dakkhintī'ti evamevaṃ
bhante anekapariyāyena Dhammo pakāsito. Ete
mayā bhante Bhagavantaṃ saraṇaṃ gacchā
ma dhammañ ca bhikkhusaṅghaṃ ca. Upāsake
no bhante Bhagavā dhāretu ajjatagge pāṇupete
saraṇaṃ gate'ti.

Venerable sir, it is marvellous. Venerable sir, it is
marvellous. We, venerable sir,
just as a (vessel) turned upside down is turned up,
or what is closed is made to open,
or just as showing the way to one who has lost his
way,
or as one who holds an oil lamp in the dark
with the thought, 'Let those who have eyes see forms,'
in similar manner, by the venerable sir, in various, ways,
the Dhamma has been declared. That I, go to the
Blessed One for refuge, to the Teaching for refuge,
and to the Order for refuge. Venerable sir, may the
Blessed One regard us as followers who from today
to the end of life have taken refuge.





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